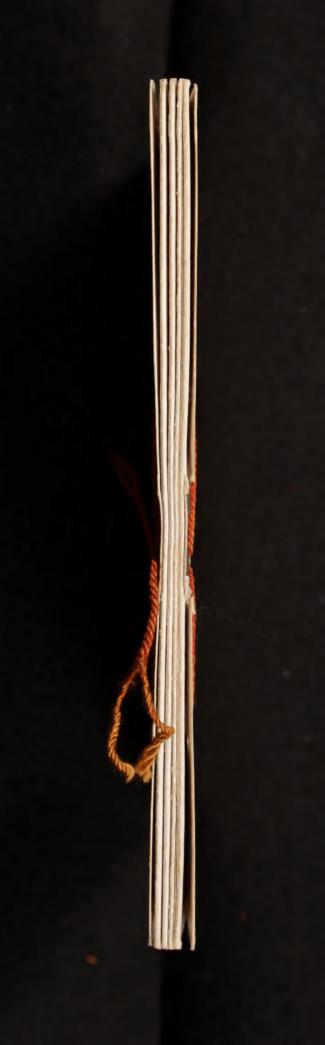
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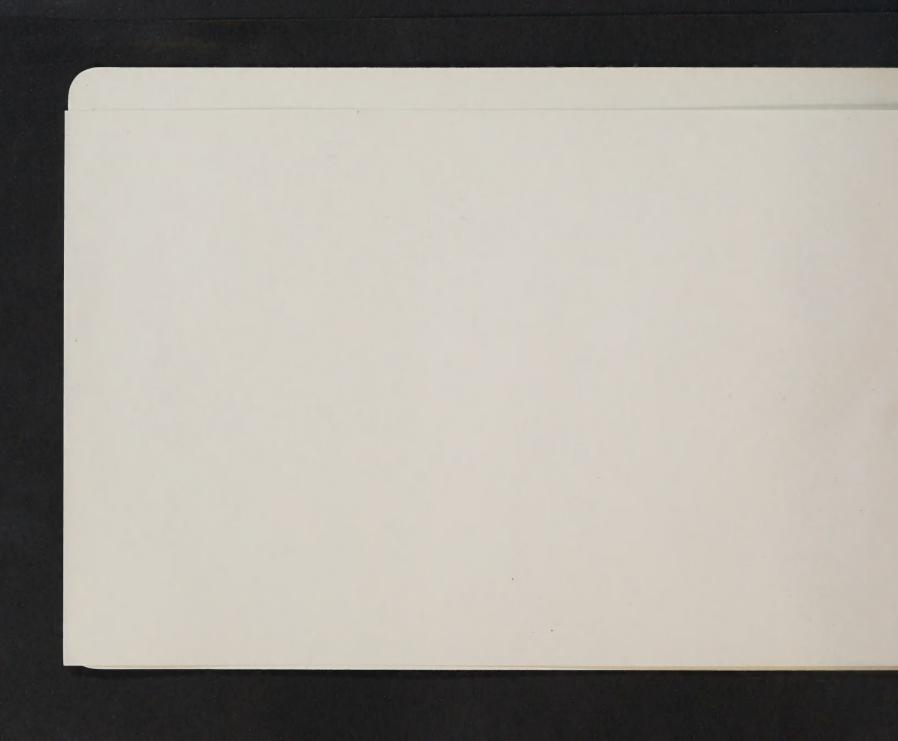














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# SOUVENIR PROGRAMME



AMERICA

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July 18th, 19th, 20th and 21st, 1895 BALTIMORE, MD.

JNO, H. WILLIAMS COMPANY, PRINTERS AND BOOK BINDERS, BALTIMORE, MD



2

VIEW OF BALTIMORE HARBOR.

## Our Reasons for Inviting You.

PEW cities in the United States possess so many points of interest as Baltimore. Its title, "The Monumental City," is justly deserved, for it has many monuments, the most noted being its magnificent marble shaft to Washington, which was the first monument ever erected to his memory.

Baltimore might have also been appropriately termed the "park city," over 1000 acres of its area being devoted to parks and squares. Druid Hill Park, the largest, is in the northern part of the city, and it is immediately adjoining the main entrance to this magnificent park that the tent for the July Convention will be located. This park comprises about 700 acres of rolling hill and dale and wooded land, naturally adapted as a place of recreation and rest and enhanced in beauty and general attractiveness by the annual expenditure of large sums for drives, walks, lakes, statuary, summer houses and other features. It is claimed by experts to be the finest park of its kind in the country, surpassing in natural beauty the far-famed Central Park of New York. In the eastern and northeastern sections are Patterson and Clifton Parks, smaller but equally as picturesque. In Harlem Square, Franklin Square, Union and others, the city has what are probably the handsomest city squares in the country, while Eutaw Place, parked in the centre and noted for its rich adornment of flower beds, grass plats, fountains and statuary, is one of the most beautiful boulevards in America.

Twenty minutes' ride by electric car from the centre of the city brings the visitor to Fort McHenry, noted as the point where the battle was fought which gave birth to the "Star Spangled Banner." A few miles below Fort McHenry is Fort Carroll, another historic point, the engineering work of which was done under the supervision of Col. Robert E. Lee, afterwards Gen. Lee, who was at that time an engineer in the United States service.

In points of historic interest there are few places in the country more noted than Baltimore; in the beauty of its parks and of the country surrounding it, accessible by drives or by electric cars, there is probably no other city in America

its equal.

As one of the leading commercial and manufacturing centres of the country, its vast business interests, its foreign shipping, its great manufacturing plants and its splendid office buildings, are all matters of interest to the visitor. The population of Baltimore is about 600,000, making it at the present time the fifth or sixth city in population in the United States.

The visitor to Baltimore will be sure to be charmed with its many attractions, and in extending a cordial invitation to the thousands who are coming to the '95 Convention, we feel sure that all who come will return to their homes with the most pleasant recollections of this city, feeling that the "half had not been told."

## Presentation.

W<sup>E</sup> beg to present you this Souvenir Programme. Herein will be found information which we hope may be of interest and profit

As a Committee we bid you welcome. In behalf of our denomination in Baltimore and Maryland, we bid you welcome. In behalf of the citizens of our great city, we bid you welcome. Thrice welcome to our hearts and homes. Praying for the richest blessings upon the great Convention,

We are yours for the B. Y. P. U. A.,

EXECUTIVE COMMITTEE.

EAR EAR EAR

The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be, and abide with you now and evermore. Amen.

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		Prince Edward Island, Scarlet and Silver Gray. Manitoba Scarlet and Olive Green.
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Missouri Olive Green	and Gold.	South Carolina Olive		District of Columbia, 6						
Arkansas Olive Green	and Pink.	Blue.		Olive Green.						

## The Movement up to Date.

ONG before 1891, many were aware of the benefits that would be derived from a union of young people. How sweet would be the fellowship, what good their enthusiasm would accomplish if turned into proper channels, what better



JOHN H. CHAPMAN, President B. Y. P. U. A.

results would be derived from united efforts along the line of missionary activity and self-culture for better service if stimulated by a friendly rivalry and an effort to excel one another in good works. While many young people were already realizing some of these benefits from inter-denominational unions, the necessity of a denominational union was apparent in order to secure the benefits of union in the study of the Bible, in indoctrinating young people in its truths and to inform and secure their co-operation in all practical Christian work, such as missionary work, both home and foreign, which could only be carried on successfully along denominational lines. After many conferences this need of a denominational union resulted in the calling of a convention at Chicago, in July, 1891, at which was formed the Baptist Young People's Union of America, based on a union not of uniformity of name or method, but the fact of their being young people of Baptist Churches: a union which would secure the support of all our Baptist young people's societies, many of whom stood out against an inter-denominational union, and at the same time recognized the local independency of Baptist churches by not hindering these societies who so desired from co-operating with young people of other denominations.

This first Convention was attended by about 2500 people, who came from all sections of the land. Immediately after its organization the B. Y. P. U. of A.

saw the necessity of having a mouthpiece and purchased the paper (now called The Baptist Union) from the American

Baptist Publication Society, through the medium of which it could, umhampered, reach its constituents, afford a means of exchange of ideas and methods of work, and also making it possible to put into successful execution its educational plans, the matter for which it could thus get before the students at a small expense. At the same time this paper would



DR. WILKINS, Secretary B. Y. P. U. A.

eventually be a source of revenue wherewith to carry on the work without continually calling for contributions. It is estimated that it will require \$50,000 to carry on this great work among our Baptist young people (including purchase and cost of establishing paper), of which sum about \$31,000 so far has been secured through the "Founding Fund." Fifty thousand dollars is an insignificant amount, compared to the importance and magnitude of the work and the results to be secured, viewed with the fact that this is the only contribution that has or ever will be asked.

The next Convention was held at Indianapolis in July, 1893, and was made very important, because at it the enlarged plans of educational work, as outlined in our Christian Culture Courses, were presented by Dr. Wilkins, and were most heartily approved and pronounced to have in them a greater possibility for good, not only to our young people, but to our whole Baptist denomination, than anything that had been undertaken for years.

Our next and largest Convention was held last year at Toronto. It was attended by nearly 7000 delegates and visitors. It was the largest gathering of Baptists that the world has ever seen, but even this one, it is expected, will be eclipsed by the gathering at Baltimore this year.

This is the history up to date of "The Movement" which has united the Baptist young people, not only of the North, South, East and West, but also those

of Canada and the British Provinces in an effort to unitedly study God's Word, to establish intelligent convictions, to spread a fuller acquaintance with our denominational work and its needs, to secure a knowledge of the best methods of work, and thus to increase their usefulness and efficacy in doing their "Father's business."



## → BALTIMORE, '95. →

# Fifth International Convention of the Baptist Young People's Union of America

AUDITORIUM TENT, MADISON AVENUE ENTRANCE, DRUID HILL PARK.

: : BALTIMORE, MD., JULY 18, 19, 20, 21, 1895. : .

## Provisional Programme.

[Subject to the approval of the Convention and such changes as it may desire to make.]

THE Board of Managers of the International Union will meet at the Hotel Altamont at 10.00 A. M., Wednesday, July 17, for prayer, conference and transaction of business. Simultaneous meetings will be held in the twenty-two Baptist churches and missions of Baltimore on Wednesday evening at 7.30 to pray for the presence of the Holy Spirit upon the Convention. Speakers from abroad will make addresses. Attendants upon the Convention will receive a hearty welcome to these preparatory meetings.

#### Opening Session—Thursday, July 18, 10.00 A. M.

- 10.00—Opening of the Convention by President John H. Chapman, Chicago. Devotional Exercises led by Rev. C. A. Hobbs, D. D., Delavan, Wis
- 10.15—Address of Welcome on behalf of the churches of Baltimore, Eugene Levering, Esq., of Eutaw Place Church.
- 10.25—Address of Welcome on behalf of the Baptist Young People's Societies of Baltimore, Rev. H. M. Wharton, D. D., Brantly Baptist Church.
- 10.55—Response on behalf of the Board of Managers of the International Union and delegates present, Rev. A. C. Dixon, D. D., Brooklyn, N. Y.
- 11.05—Annual Report of the Board of Managers presented by Frank L. Wilkins, D. D., General Secretary.
- 11.25-Moving of the Annual Report, two addresses.
  - "Culture for Service," Rev. O. C. S. Wallace, Toronto, Ont
  - "The Junior Society, the Hope of the Movement," Rev. Roland D. Grant, D. D., Portland, Oregon.
- 12.30-Adjournment.
- 12.40—Basket Picnic in Druid Hill Park. All delegates and visitors are invited to enjoy the beauties of the Park. Simple lunches at reasonable rates will be ready, prepared by an authorized caterer, and on sale near the Park entrance.

#### Afternoon Session—Thursday.

- 2.15-Praise Service led by Rev. L. B. Thomas, Colorado Springs, Colo.
- 2.20—Address, "Money and the Kingdom," Rev. Frederick L. Anderson, Rochester, N. Y.
- 2.45—Open Parliament, conducted by Rev E E Chivers, New York City. "Systematic and Proportionate Giving, What is your Society doing to promote it?"
- 3 30—Address, "The Bible Method of Winning Souls," by Rev. Johnston Myers, D. D., Chicago,
- 4 00—Open Parliament, conducted by Rev. S. A. Northrop, D. D., Fort Wayne, Ind. Subject, "What has your Society done to promote a Revival in the Church."
- 5 05—Adjournment.

#### Evening Session—Thursday.

- 7.30-Praise Service led by Rev. Archibald Wheaton, Mystic, Conn.
- 7.45—Presentation of the Christian Culture Panners for Junior work. Bible Reader's course, Rev. E. B. Pollard, Roanoke, Va.: Conquest Missionary Course, Prof. Charles L. Williams, Granville, Ohio. Sacred Literature Course, Pres John F. Forbes, DeLand, Pla.
- 8 15-C. C C Enlistment for 1895-6.

- 8.30-FIELD REVIEW OF BAPTIST SCHOOLS. President W. R. Harper, of Chicago, presiding.
  - Address, "Hopewell Academy and its Successors, or the Relation of Baptists to Higher Learning," Prof. J. M. Stifler, D. D., Crozer Theological Seminary, Upland, Pa.

Address, "Wanted, Trained Leaders," Rev. Russell H. Conwell, D. D., Philadelphia, Pa

#### Morning Session—Friday.

- 6.30-Six Sunrise Prayer Meetings.
  - Immanuel Baptist Church. Leader, H. C. Priest, Toronto, Ont.
  - Eutaw Place Baptist Church. Leader, Rev. O. G. Buddington, D. D., Wilmington, Del
  - Seventh Baptist Church. Leader, Wm. F. Schwalbe, Brooklyn, N. Y.
  - Franklin Square Baptist Church. Leader, Rev. C. E. Lee, Grand Rapids, Mich.
  - Fourth Baptist Church, Leader, Geo. M. Purnell, Sacramento, Cal. Lee Street Baptist Church, Leader, S. A. Stearns, Helena, Ark.
- 9.30-Opening of the Convention.
  - Devotional Exercises, conducted by Rev. L. O. Dawson, Tuscaloosa, Ala.
- 9.35-Report of Committee on Important Topics in the Annual Report.
- 9.55-Election of Officers.
- 10.05—Address, "History of the First Great Amendment, or the Relation of Baptists to Good Government in America," B. H. Carroll, D. D., Waco, Texas.
- 10.45—Salutation of the Flags and Minute Guns by representatives of the State and Provincial Unions. It is expected that thirty-two State and Provincial Unions will report briefly their work.
- 12.30-Adjournment.

#### Friday Afternoon.

#### TWELVE WORKERS' CONFERENCES IN VARIOUS CHURCHES.

- 2.30-General Topic, The Young People's Society as a Working Force.
- I.—ON NEW MEMBERS at First Baptist Church (main auditory), E. W. Drake, Milwaukee, Wis., presiding.
  - I. Paper, "Membership Committee and its Duties," Ezra Whitaker, North
  - 2. Address, "Button-holing for Christ," E. V. Mallary, Esq., Macon, Ga.
  - Open Parliament, conducted by D. W. Thomas, Harriman, Tenn., "How can we enlist at the young people of the church and congregation in the Young People's Society?"

- II.—ON PRAYER MEETINGS, at Harlem Avenue Christian Church, (main auditory), Prof. Lorenzo D. Inskeep, Oakland, Cal., presiding.
  - Paper, "The Devotional Committee and its Duties," Rev. J. W. Weddell, Philadelphia, Pa.
  - 2. Address, "Consecrated Tact for Soul-Winning," Charles W. Pickell, Detroit, Mich.
  - 3. Open Parliament, conducted by Walter S. Noon, Brooklyn, N. V., "How can we make the prayer-meeting more helpful; (a) in its singing; (b) in its leadership; (c) in the participation of active members; (d) in the conversion of souls?"
- III.—()N Instruction, at Grace M. E. Church (main auditory), Rev. A. G. Lawson, D. D., Camden, N. J., presiding.
  - Paper, "How we Conducted the Christian Culture Courses," an experience, Rev. Wm. Jessup Shoiar, Brooklyn, New York.
  - Open Parliament, conducted by Rev. F. M. Gardner, Boston, Mass., "How
    can we Enlist the Indifferent Young People; (a) in the Bible Readers'
    Course; (b) in the Conquest Missionary Course; (c) in the Sacred Literature Course?"
  - 3. Pastors' Associational Lecture Courses—Two Experiences. Rev. Fred. R. Swartwout, Mendota, Ill.; Rev. E. H. Shanks, Lowell, Mich.
- IV.—On Tracts and Publications, at Grace M. E. Church (Sunday-school room), Hon. V. O. Strickler, Omaha, Neb., presiding.
  - Paper, "A Good Literature Exchange, or How to Widen the Influence of Good Books and Papers," Geo. A. MacDonald, Halifax, Nova Scotia.
  - 2. Chalk Talk, "Literature Committee Work in Railway Stations," Geo. A. Preston, Binghamton, N. Y.
  - Open Parliament, conducted by Rev. F. D. Penny, North Adams, Mass., "The Working Value of our Paper;" (a) as a News medium; (b) as a Bureau of Methods; (c) as an Aid in the Conduct of Meetings; (d) as a Help for Personal Christian Culture?"
  - 4. Address, "The Bible the Great Text-Book," Rev. Geo. B. Eager, D. D., Moutgomery, Ala.
  - 5. Free Conference.
- V.—()<sub>N</sub> Missions, at Brantly Baptist Church (main auditory), Rev. N. B. Rairden,
  - 1. Paper, "The Committee on Missions, its Responsibility and Work," Miss Ella D. MacLaurin, Boston, Mass.
  - Open Parliament, conducted by C. J. Ferguson, Burlington, Vt., "How can we make the Young People's Society a Positive Missionary Force;
     (a) by Enlightenment;
     (b) by Effectively Planned Missionary Meetings;
     (c) by Encouraging Systematic and Proportionate Giving;
     (d) by Personal Consecration to the Whole Obligation of the Great Commission?"

- Addresses, Mary J. Reeside, missionary to the Kiowa Nation, and Chief Big Tree, second Chief of the Kiowa Nation, Rainy Mountain, Oklahoma. Chief Big Tree's address will be interpreted by Samuel Aha-tone, a full-blooded Kiowa, who will also speak a few words of his own Christian experience.
- VI.—ON TEMPERANCE, at Franklin Square Baptist Church (Sunday-school room), T. J. Kirkpatrick, Springfield, Ohio, presiding.
  - Paper, "The Temperance Committee and its Duties," Rev. W. D. Lukens, Herkimer, N. Y.
  - 2. Open Parliament, conducted by Rev. J. B. Lemon, Willimantic, Conn., "How can we more effectively promote the Temperance Cause; (a) in the individual; (b in the home; (c) in society?"
  - 3. Address, "The Responsibilities and Possibilities of good Citizenship," Rev. J. B. Cranfill, Waco, Texas.
- VII.—On Social Work, at Franklin Square Baptist Church (main auditory), Frank Griggs, St. Paul, Minn., presiding.
  - 1. Paper, "The Social Committee and its Duties," Rev. J. V. Osterhout, Providence, R, I.
  - 2. Address, "Personal Influence and its Responsibilities," Hon. Walter S. Hubbell, Rochester, N. Y.
  - 3. Open Parliament, conducted by Rev. G. M. Shott, Fairmont, W. Va., "How can we best promote the Social Life among the young people; (a) in the welcome of strangers; (b) in planning for sociables; (c) in turning social influence to the purpose of winning souls to Christ?"
- VIII.—On JUNIOR WORK, at Lafayette Square Presbyterian Church (main auditory), Rev. J. H. Parshley, Rockland, Me., presiding.
  - Paper, "The Outside Work of the Junior Leader," Miss Lou A. La Tourette, Fenton, Mich.
  - Address, "How can we hold the Boys?" A. M. Brinckle, Philadelphia, Pa.
  - 3. Announcements, Junior C. C., 1895-96, Mrs. Frank L. Wilkins, Chicago.
  - 4. Open Parliament, conducted by Rev. D. P. Ward, Sioux Falls, S. Dak., "The Junior Society, bow can we make it more effective; (a) in participation in the prayer-meeting; (b) in progress in Christian culture; (c) in effective committee work; (d) in the conversion of souls?"
- IX.—ON DUTIES OF LOCAL OFFICERS, at Lafayette Square Presbyterian Church (Sunday-school room). Rev. Calvin S. Blackwell, D. D., Elizabeth City, N. C., presiding.
  - Paper, "A Local Society at Work in the South," G. B. Buell, Charleston, S. C.

- 2. Paper, "The Corresponding Secretary and His Duties," Rev. H. W. Reed, Waukegan, Ill.
- 3. Paper, "The Executive Committee and its Work," Rev. R. N. Van Doren, Vermillion, S. Dak.
- 4. Open Parliament, conducted by Rev. E. W. Hunt, Toledo, O., "The Local Society—how can we make it more efficient; (a) in reaching new members; (b) in the prayer-meeting; (c) in Christian culture work; (d) in systematic beneficence; (e) in winning souls?"
- X.—ON THE WORK OF STATE AND PROVINCIAL UNIONS, at First Baptist Church (Sunday-shool room), Frank Harvey Field, Esq., New York City, presiding.
  - Paper, "Best Methods for Associational and State Correspondence," Harry L. Stark, Toronto, Ont.
  - 2. Paper, "Our Conventions—How can we Increase their Efficiency?" John E. Carr, Adrian, Mich.
  - 3. Open Parliament, conducted by Rev. Walter Calley, Boston, Mass., "Things needing to be Secured; (a) enlistment of local corresponding secretaries; (b) better working relations with associational unions; (c) increased attendance at our annual conventions; (d) better organization of educational work; (e) self-support for State and Provincial Unions; (f) more complete statistics of the movement."
- XI.—On Systematic and Proportionate Giving, at Brantly Baptist Church (Sunday-school room), Rev. E. H. Lovett, Davenport, Ia., presiding.
  - I. Address, "Proprietorship or Stewardship—Which?" Rev. W. S. Roberts, D. D., Burlington, Vt.
  - Paper, "The Christian Stewards' League as a Local Method—is its Adoption Feasible?" Rev. E. D. Burr, Boston, Mass.
  - Paper, "Co-ordination of Plans by our Denominational Boards as a Condition of Increased Giving on the Part of the Young People," T. J. Morgan, D. D., New York City.
  - 4. Free conference.
- XII.—On the Religious Life in Our Baptist Schools, at the Harlem Avenue Christian Church, (Sunday-school room), Prof. F. W. Boatwright, Ph. D., Richmond, Va., presiding.
  - Paper, "The Desirability of Introducing the Christian Culture Courses among our Students," President H. L. Stetson, Des Moines, Ia.
  - 2. Open Parliament, conducted by Pres. Austin K. de Blois, Upper Alton, Ill., "Does the New Educational System of the Young People's Societies Make it Desirable that Additions be Made to the Curricula of our Denominational Schools in Sympathy with the New Order; and if so, What shall the Additions be?"

#### Evening Session—Friday.

7.30-Praise Service.

7.45—Presentation of Christian Culture Banners for Senior work; Bible Readers' Course, Rev. W. T. Chase, D. D., Philadelphia, Pa.; Conquest Missionary Course, Rev. C. L. Seasholes, Dallas, Texas; Sacred Literature Course, Rev. H. W. Tilden, D. D., Des Moines, Ia.

8.15-C. C. C. Enlistment for 1895-96.

8.30-FIELD REVIEW OF BAPTIST MISSIONS.

Address, "Adoniram Judson and the Dawn of American Baptist Missions," Rev. M. B. Wharton, D. D., Norfolk, Va. Address, "The Bible and Missions," Rev. W. B. Hinson, Montreal, Canada.

#### Morning Session—Saturday.

6.30-Six Sunrise Prayer-meetings:

Immanuel Baptist Church. Leader, J. Ransom Sears, Troy, N. Y. Eutaw Place Baptist Church. Leader, Rev. J. O. Rust, Nashville, Tenn. Seventh Baptist Church. Leader, Rev. J. L. White, Macon, Ga. Franklin Square Baptist Church. Leader, Rev. Philip B. Strong, Little Falls, N. Y.

Fourth Baptist Church. Leader, Rev. S. G. Reading, Williamsport, Pa. Lee Street Baptist Church. Leader, L. A. Carr, Detroit, Mich.

9.30-Opening of the Convention.

Devotional Exercises, conducted by Rev. B. D. Gray, Birmingham, Ala.

9.40-Reports of Committees and Miscellaneous Business.

10.00-Pastor's Hour-General topic, "Convert Culture, and the Future of our Churches."

"The Still Hour and Spiritual Growth," Rev. W. G. Partridge, Scranton, Pa. "Daily Bible Reading and Christian Usefulness," Rev. L. A. Clevenger, Oshkosh, Wis. "Missionary Enlightenment and Missionary Advance," Rev. A. J. Dickinson, Selma, Ala.

10.45—Open Parliament, conducted by Prof. Ira M. Price, Ph. D., Chicago, Ill., "The Christian Culture Courses; (a) what have you done with them? (b) how can we introduce them more widely in the coming year?"

11.30-Address, "The Power of the Holy Spirit in Christian work," Rev. A. S. Gumbart, Boston, Mass.

12 30-Adjournment.

#### Afternoon Session—Saturday.

2 30—State and Provincial Rallies in the various Church headquarters (The programmes of these meetings will be arranged by the officers of the several State and Provincial Unions.)

4.30-Conference of Transportation Leaders at Hotel Altamont.

#### Evening Session—Saturday.

7.30-FIELD REVIEW OF DENOMINATIONAL WORK-By Departments.

Four Mass Meetings will be held, representing respectively the four great color divisions of the Convention: Gold, the Northern States east of the Mississippi River; Blue, the Northern States west of the Mississippi River; Green, the Southern States; Red, the Provinces of Canada.

Meeting of the Gold at Grace M. E. Church, Rev. D. D. MacLaurin, Detroit, Mich., presiding.

Meeting of the Blue at Franklin Square Baptist Church, Rev. J. W. Couley, St. Paul, Minn., presiding.

Meeting of the Green at Brantly Baptist Church, Rev. J. B. Gambrell, D. D., Macon, Ga., presiding.

Meeting of the Red at First Baptist Church, Rev. O. C. S. Wallace, Toronto, Ont., presiding.

#### Morning Session—Sunday.

8.30—General Prayer and Praise Service at Auditorium Tent. Topic: "Faith-inspired Living." Leader, Rev. W. B. Riley, Chicago.

10.00—Adjournment to Church Services. It is probable that most of the pulpits of the city will be filled by distinguished ministers of the denomination in attendance upon the Convention.

#### Afternoon Session—Sunday.

2.15-Prayer and Praise Service, led by Rev. B. L. Herr, Binghamton, N. Y.

2 25-Address, "The Saloon and the Present Crisis in Good Government," Rev. F. H. Kerfoot, D. D., Louisviile, Ky.

3.10-Convention Sermon, Rev. P. S. Henson, D. D., Chicago.

4.00-" Waiting on God," an after-meeting, led by Rev. John Gordon, D. D., Philadelphia, Pa.

3.30—Junior Rally at Fuller Memorial Baptist Church, conducted by Boston W. Smith, Minneapolis, Minn.

#### Evening Session—Sunday.

7.15-Prayer and Praise Service, led by Rev. F. G. McKeever, New London, Conn.

7.30—A Statement—Words of Appreciation to the Baptists and Citizens of Baltimore, Rev. J. W. Conley, St. Paul, Minn.

8.00-President's Annual Address.

8.30—Closing Consecration Service, with roll-call of States and Provinces and Missionary Lands,



16

SILVER SPRING, DRUID HILL PARK.

## places of Sun=rise Prayer Meetings.

FRIDAY, SATURDAY, AT 6.30 A. M.:

IMMANUEL BAPTIST CHURCH, N. W. cor. North Ave. and St. Paul St.

EUTAW PLACE BAPTIST CHURCH, S. E. cor. Eutaw Place and Dolphin St.

Franklin Square Baptist Church, Calhoun St., bet. Lexington and Saratoga Sts. SEVENTH BAPTIST CHURCH,

N. W. cor. Paca and Saratoga Sts.

LEE STREET BAPTIST CHURCH,

Lee St., bet. Hanover and Sharp Sts.

FOURTH BAPTIST CHURCH,

N. W. cor. Broadway and Jefferson St.

#### Morkers' Conferences

WILL BE HELD AT THE FOLLOWING CHURCHES, TWO IN EACH CHURCH:

FIRST BAPTIST CHURCH,
Lafayette Ave. near Fremont Ave.

Franklin Square Baptist Church,

Calhoun St., bet. Lexington and Saratoga Sts.

LAFAYETTE SQUARE PRESBYTERIAN CHURCH, Carrollton Ave. near Lanvale St. BRANTLY BAPTIST CHURCH,

N. E. cor. Edmondson Ave. and Schroeder St.

GRACE M. E. CHURCH,

S. E. cor. Lanvale St. and Carrollton Ave.

HARLEM AVENUE CHRISTIAN CHURCH,

Harlem and Fremont Avenues.

#### Mallies of the Colors

WILL BE HELD ON SATURDAY NIGHT AT THE FOLLOWING CHURCHES:

Red . . . . . . . First Baptist Church.

Blue . . . . . . Franklin Square Baptist Church.

Gold . . . . . . Grace M. E. and Lafavette Square Presbyterian Churches.

Green . . . . . BRANTLY BAPTIST CHURCH.

#### Junior Rally.

SUNDAY AFTERNOON, 3.30 O'CLOCK, AT FULLER MEMORIAL BAPTIST CHURCH.

## Final Assignment of State Ibeadquarters.

Y. M. C. A. BUILDING, N. W. cor. Charles and Saratoga Sts.  Pennsylvania								
IMMANUEL BAPTIST CHURCH, N. W. cor. North Ave. and St. Paul St.  Massachusetts Gold and Sage Green.   Vermont								
FULTON AVENUE BAPTIST CHURCH, N. E. cor. Baltimore St. and Fulton Ave.  Minnesota Bright Blue and Wheat Yellow. Indian Territory . Bright Blue and Light Blue. Montana Bright Blue and Cardinal. Wyoming Bright Blue and Olive Brown.  FULTON AVENUE BAPTIST CHURCH, N. E. cor. Baltimore St. and Fulton Ave.  Bright Blue and Cinnamon.  Arizona Bright Blue and Sage Green.  Utah Bright Blue and Sea Green.  Wyoming Bright Blue and Olive Brown.  Nevada Bright Blue and Mahogany.								
Seventh Baptist Church, N. W. cor. Saratoga and Paca Sts.  New York								
EUTAW PLACE BAPTIST CHURCH, S. E. cor. Eutaw Place and Dolphin St.  New Jersey Gold and Terra Cotta.								
Brantly Baptist Church, N. E. cor. Edmondson Ave. and Schroeder St.  West Virginia Gold and Turquoise Blue.   Illinois								
FIRST BAPTIST CHURCH, Lafayette Ave. near Fremont Ave.  Virginia Olive Green and Rose.   North Carolina Olive Green and Golden Brown.  Missouri Olive Green and Gold.   South Carolina Olive Green and Peacock Blue.  Arkansas Olive Green and Pink.   Mississippi Olive Green and Old Gold.  Louisiana Olive Green and Mahogany.   Florida Olive Green and Orange.  Alabama Olive Green and Wine Red.								

## Final Assignment of State Beadquarters.—Continued.

Franklin Square Baptist Church, Calhoun St., between Lexington and Saratoga Sts. Colorado . . . . . . . . Bright Blue and Pink. Iowa . . . . . . . . . . Bright Blue and Rose. Idaho . . . . . . . . . Bright Blue and Wine Red. North Dakota.... Bright Blue and Silver Gray. California . . . . . . . Bright Blue and Scarlet. South Dakota . . . . . . . . Bright Blue and Olive Green. Oregon . . . . . . . . Bright Blue and Terra Cotta. Nebraska . . . . . . . . . Bright Blue and Orange. Washington . . . . . . Bright Blue and Golden Brown Kansas . . . . . . . . . Bright Blue and Gold. NORTH AVENUE BAPTIST CHURCH, N. W. cor. North and Linden Aves. Kentucky . . . . . . . Olive Green and Lavender. | Texas . . . . . . . . . . . Olive Green and Buff. FULLER MEMORIAL BAPTIST CHURCH, S. E. cor. Carey and Baker Sts. GRACE BAPTIST CHURCH, N. E. cor. Preston and Caroline Sts. Tennessee. . . . . . . . . Olive Green and Cardinal. | Georgia . . . . . . . . . . Olive Green and Scarlet. WESTMINSTER PRESBYTERIAN CHURCH, S. E. cor. Fayette and Greene Sts. FIRST PRESBYTERIAN CHURCH, N. W. cor. Madison St. and Park Ave. Mt. Vernon M. E. Church, N. E. cor. Mt. Vernon Place and Charles St. Ohio . . . . . . . . . . Gold and Heliotrope. BROWN MEMORIAL PRESBYTERIAN CHURCH, S. E. cor. Park and Lafavette Aves. Provinces of Canada . . . . . . . . . . . . . . . . Red. BOUNDARY AVENUE PRESBYTERIAN CHURCH, S. E. cor. North Ave. and St. Paul St. Maryland . . . . . . . . Olive Green and Pale Blue. | District of Columbia . . . Gold, Bright Blue and Olive Green.



DRUID HILL PARK BOAT LAKE.

## List of State Transportation Leaders.

Alabama, Willis Chandler, 14 Dexter Ave., Montgomery.
Arkansas M. B. HILL, Little Rock.
California Prof. L. D. Inskeep, Oakland.
Colorado John MacMillan, 401 Boston Block, Denver-
Connecticut E. B. BOYNTON, Hartford.
Delaware REV. O. G. BUDDINGTON, Wilmington.
Eastern Washington and Northern Idaho,
Smith Ely, Spokane, Washington.
Rev W T HUNDLEY Gainesville.

Lustern vv ashing con and	
S	MITH ELY, Spokane, Washington.
Florida F	Rev. W. T. HUNDLEY, Gainesville.
Georgia	F. J. Paxon, Atlanta.
Illinois, W. E. GILLESPIE	t, 185 W. Randolph St., Chicago.
Indiana	L. A. Clark, Crawfordsville.
Iowa	WM. M. McKercher, Sioux City.
Kansas	HARRY TROWER, Kansas City.
** . 7	Dev C E Nacu Louisville
15 ··· B · (S.V	W. Cummings, L.L.B., Truro, N.S., C. Cross, St. Johns, N. B.
Maritime Provinces, (W.	. C. Cross, St. Johns, N. B.
	O M DENNIS Baltimore

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Massachusetts, W. N. Hartshorn, 110 Boylston St., Boston.
Michigan Elmer Huntley, Grand Rapids.
Minnesota Rev. J. D. Rumsey, Faribault.
Missouri REV. W. F. HARRIS, Harrisonville.
New York Chas. S. Cregar, 26 Court St., Brooklyn.

New Jersey S. Conrad Ott, Camden.
Nebraska, Chas. E. Morgan, 618 N. Y. Life Bldg., Omaha.
North Carolina, REV. CALVIN S. BLACKWELL, Elizabeth City.
Ohio
Oregon REV. C. A. WOODDY, Portland.
Oklahoma REV. L. H. HOLT, Guthrie.
Ontario and Quebec H. C. Priest, Toronto.
Pennsylvania,

GEO. W. FOWLER, care Cavender & Fowler, Tacoma, Washington.

West Virginia,

A. C. KINKEAD, Fairmount, and L. H. CAMMACK, Huntington.

Wisconsin, R. R. Hosking, 266 Nineteenth St., Milwaukee.



EUTAW PLACE, WHERE THE INTERNATIONAL HEADQUARTERS OF B. Y. P. U. A. IS LOCATED.

# Maryland B. Y. D. A.

\* \* \*

THE Maryland B. Y. P. U. antedates the National Organization in the fact of its formation on July 2d, 1891, at the Eutaw Place Baptist Church, Baltimore, with—

Delegates to the Chicago Convention were elected at this meeting.

The movement encountered many serious obstacles to growth, but steadily met and overcame them by reason of its inherent virtues, and the staunch support of its President and his faithful co-laborers. With the spread of the work of the National Organization and the establishment of its plans and purposes came a reaction of sentiment, in the flood tide of which was realized that motto its State banner had so long swung to the breeze, and in the coming of the great '95 Convention the Baptists of Maryland welcome it as a Denomination whose ranks are closed, pushing on from victory to victory, and whose people "Dwell together in unity."



#### The present Officers are:

		R	EV.	L.	L. Henson,			•	Presi	aent.					
CHAS. M. VAN NESS,	٠				st Vice-Presid	dent. R	ICHARD I	LAWS	LEE,		٠	٠			. Secretary.
REV. E. S. TUTTLE,					2d Vice-Presid	dent.   J	HERMAI	N SUI	ER,	•	•	•	•	•	270000000

## Baltimore Baptist Churches.

HEN the "oldsters" of to-day were "youngsters"—say five decades since—the Baptist churches of Baltimore were a "precious few." If those youngsters were disposed to attend the services of a "sect much spoken against," they went to the "Round Top," (First Church,) where Dr. Stephen P. Hill was pastor; and to the "Second Church," on Fleet street, (now Canton avenue,) where "Father Healy" still labored, at the age of eighty years; and to the Calvert Street Church, where Rev. George F. Adams and Jonathan Aldrich had served, but which about that time shifted from Calvert street

> quite a young man, took charge in 1847. None of those three churches were popular—all were in debt—the total membership did not exceed seven hundred, and they were inharmonious.

to the corner of Baltimore and Exeter streets, and in 1845 to High street, where Rev. Franklin Wilson, then

REV. H. M. WHARTON, D. D. Pastor Brantly Baptist Church.

But from about that period, a new spirit of denominational zeal and progress began to characterize the Baptists. The Seventh Church was organized; Rev. Richard Fuller was called to its pastorate, and led the onward movement. Rev. John W. M. Williams assumed charge of the First Church, the Executive Board of the Maryland Union Association became more active and aggressive in its plans and efforts, and as a consequence, the survivor of those days now counts in our city eighteen fairly prosperous Baptist churches of white members numbering about 6,500, and eight churches of colored people with probably 5,cco members. A glance in the past will show us that the first establishment of Baptist principles in Maryland was

made in Baltimore county, a few miles north of the city, where a church was established in 1742, by a Mr. Sater. From this body a church was colonized in 1754 at "Winter's Run," in Harford county. Rev. John Davis became pastor there and travelled all through the central part of Maryland for fifty-three years, establishing several churches, and also an embryo church in Baltimore, where

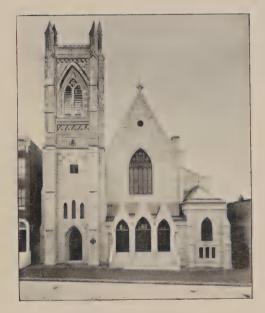
he preached at monthly intervals. In 1773 several Baptists bought a lot and built a small chapel on Front street, near Jones' Falls. In 1785, a church was constituted here, and Lewis Richards became pastor. Baptisms were observed in Jones' Falls. Mr. Richards was a Welshman, with quite an experience of travel; he was baptized by the well-known Rev. Richard Furman, of South Carolina, and remained pastor of the First Church for thirty years. He died in 1832, aged 80 years. We have no space for details in this article, but will refer the reader to the "History of Baptist Churches in Maryland" for many interesting particulars regarding all the churches in the State in existence previous to 1885. We will simply make a memorandum of some important events in their history. In 1818, the First Church had completed a new building on Lombard and Sharp streets, to which they removed. The old house was demolished in 1828 and a shot tower erected thereon, which still remains. The new church was built somewhat on the model of the Pantheon at Rome, and was popularly called the "Round Top." It was an imposing edifice, and cost over \$50,000, but was defective in acoustics. Rev. J. W. M. Williams, D. D., preached there from 1851 to 1877, when the con-



REV. CURTIS LEE LAWS. Pastor First Baptist Church.

gregation removed to a more eligible situation on Lafayette avenue, the present location. Here he died, full of service and honors, in 1894, and was succeeded by Rev. Curtis Lee Laws, fifth pastor of the church in 111th year of its history. The "First" is called the "mother church," because from it have developed all the other Baptist churches in the city, except the "Second."

## Baptist Churches—Baltimore, Maryland.



FIRST BAPTIST CHURCH.



BRANTLY BAPTIST CHURCH.

The SECOND was originated by an Englishman named John Healy, who came to this country in 1794 with several friends. They settled in Baltimore, and renting a sail loft, organized the "Second" Baptist church in 1797, Mr. Healy becoming pastor. From the sail-loft they hired a room over the "watch-house" on the corner of Broadway and Aliceanna street. Then they built a little chapel on the corner of

REV. O. F. GREGORY, D. D. Pastor Fourth Baptist Church.

seventeen vears.

Bank and Eden streets, which they occupied till 1811; then they built again on Fleet street (now Canton avenue). Here they remained a long time with their now aged pastor, assisted by Rev. George F. Adams, until, in 1854, they removed again to a fine, large and comfortable edifice on Broadway near Pratt street, which they still occupy. For the reason that the foreign element has so largely settled in that section of the city, this church has never flourished as was expected. It has had many pastors, and is now without one.

The CALVERT STREET CHURCH was begun in 1835, through the efforts of William and James C. Crane, merchants of Richmond, who came to Baltimore about that time. Not succeeding as well as was desired, the church resolved to build on High street, which they did in 1845, at a cost of \$17,000 with \$13,000 of it unpaid. Revs. G. F. Adams, Jonathan Aldrich, Franklin Wilson, H. J. Chandler, John Berg and others were successive pastors under unfavorable circumstances for a number of years. The location became undesirable on account of the great increase of foreigners. Within a few years past, however, and especially since the accession of Rev. Dr. O. F. Gregory to the pastorate, a change for the better has taken place. The old building has been sold and a more eligible location occupied on Broadway, opposite the Johns Hopkins Hospital. Here a chapel has been erected, preparatory to a larger building and the name

has been changed to "Fourth" Baptist church, to designate its original order of organization. The church is now prospering and is one of the most efficient in proportion to its membership.

The Seventh Church originated in a secession from the First Church, in 1845, owing to differences upon church management. One hundred persons met in the Calvert Street Church, and after perfecting arrangements for erecting a new house on the corner of Paca and Saratoga streets, called Rev. Richard Fuller, of South Carolina, to be their pastor. "An admirable edifice" was erected at a cost of \$23,000, which was nearly all paid at the time. In 1847, Dr. Fuller took charge of the enterprise, and from that year to the present the Baptist cause has been advancing. He remained with this body until in 1871, the church became strong enough to colonize on Eutaw Place with one hundred and thirty-three members, and to erect there the most costly Baptist house of worship in our city. He went to the new field and was succeeded in the Seventh by Dr. W. T. Brantly, who served for ten years, and died at his post. Rev. T. D. Anderson, Rev. Dr. Wm. Harris and Rev. Dr. H. A. Tupper, Ir., have succeeded since. The Seventh Church has been a fountain of blessing-for from it have proceeded many churches and individuals to propagate true Bible principles in every part of our city and in other States. The Sunday-school of this church became widely known during the superintendency of A. Fuller Crane, who conducted it for



REV. H. A. TUPPER, IR., D. D. Pastor Seventh Baptist Church.

The Huntingdon Church, at Waverly, had its origin in efforts of brethren from the High Street Church, and was aided in its



IMMANUEL BAPTIST CHURCH.



NORTH AVENUE BAPTIST CHURCH.



SEVENTH BAPTIST CHURCH.



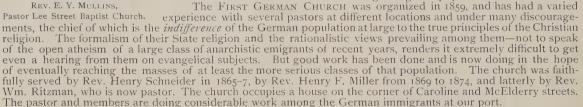
FULTON AVENUE BAPTIST CHURCH.

building by Rev. F. Wilson and his family. A number of pastors have occupied that field-among whom was Rev. O. F. Flippo, 1873 to 1877, and Rev. Alfred Harris, 1883 to the present writing.

The Franklin Square Church was started in a Mission Sunday-school of the Seventh Church in 1854. Through the efforts of the Church Extension Society a house was erected, costing \$20,000. The pastors of that church have been Rev. George B. Taylor, now missionary in Italy; Revs. F. M. Barker, T. G. Jones, Franklin Wilson, W. E. Hatcher, J. B. Hawthorne, Geo. W. Sanderlin, C. C. Bitting and A. J. Rowland. The last two have been successively called to occupy secretaryships in the American Baptist Publication Society at Philadelphia. This church has filled a large measure of usefulness, has been a generous supporter of home and foreign missions, and sent out two colonies to establish new churches.

LEE STREET CHURCH originated in 1855, with efforts of Wm. H. Hamer, Joseph B. Thomas, Sr., and other members of the First Baptist Church in conjunction with a mission school operating in South Baltimore, under lead of Dr. W. Burlingame, J. C. McConnell and others. A house belonging to the Episcopal Church was bought by the Church Extension Society and occupied by the new body. Rev. J. H. Phillips was first pastor. After several changes, Rev. Isaac Cole, a very ardent preacher, took charge in 1860, and in four years the present fine building had been erected, with a large increase of members. He resigned in 1865, leaving a record worthy of great praise. Revs. S. C. Boston, John Pollard, H. M. Wharton, W. H. Kone, S. C.

Poteat and E. Y. Mullins have succeeded as pastors, and each one helped to increase the numbers and usefulness of the church until it now reaches over 700 members and is an active force in evangelizing the population of that section. The First German Church was organized in 1859, and has had a varied



The EUTAW PLACE CHURCH, as heretofore stated, was colonized in 1871, and at once took a front stand in the denomination. The ground was a gift from Mr. Hiram Woods, the church building cost fully \$100,000 as completed from designs by T. U. Walter, architect of the United States Capitol. The advanced position taken by that church in all denominational efforts and in home and foreign missions has been a great help to the Southern Baptist Convention, as well as to our State work. Their example of liberality is a great incentive to others and is bearing fruit in many enterprises in missions and in new church buildings at home and abroad. After Dr. Fuller's death in 1877, Rev.



REV. J. C. DAVIDSON, Pastor Grace Baptist Church.

F. H. Kerfoot succeeded for six years, and was followed by Rev. Dr. F. M. Ellis, who remained for ten years.



LEE STREET BAPTIST CHURCH.



EUTAW PLACE BAPTIST CHURCH.

HAMPDEN CHURCH, within the precincts of what has heretofore been called Woodberry, culminated from various efforts in the neighborhood made during 1847-9, by Rev. Franklin Wilson, W. H. Hamer and others. A house was built at a cost of \$5,000, and for a while the movement seemed hopeful. But owing to the uncertainties among the manufacturing population the church failed, and the house was rented



REV. L. L. HENSON. Pastor Fuller Memorial Baptist Church.

for a school and was finally sold for half its cost. In 1874 a few brethren with Rev. D. B. Wilhelm constituted a new church, bought a lot and built a house, mostly paid for by brethren of the city churches. It had several pastors and maintained a feeble existence until January, 1885, when Rev. F. B. LaBarrer took charge. For about nine years he devoted himself to the work of building up the cause and succeeded. The membership is large and self-supporting and a new large and comfortable house of worship has been erected with the aid of the Church Extension Society. To Daniel B. Stevens, for many years secretary and president of the Middle District Association, much credit is due for arduous services in maintaining this church during its varied career.

The Fuller Memorial Church is an outgrowth of the city mission efforts of Eutaw Place Church. A chapel was erected in 1877, costing \$3,000, and a church organized in 1880, with Rev. J. F. Rapson as pastor. He was succeeded in 1882 by Rev. J. Henry Brittain, who served faithfully until 1890, when he resigned to go to Pennsylvania. In 1883, however, it was decided to build a larger house and a new one was erected with the co-operation of the Church Extension Society on the corner of Presstman and Carey streets, where

the church and Sunday-school increased and prospered. In 1891, Rev. L. L. Henson assumed charge, and an increased activity prevailed and congregations improved still further, but on account of the great accession of colored people in the vicinity and the establishment of a colored Catholic interest very near, it was deemed wise to dispose of the building to the Sharon Baptist church (colored) at a low cost, and purchase another house of worship on

Baker street, formerly used by the Methodists, which they now occupy,

IMMANUEL CHURCH is the outgrowth of another mission of Eutaw Place, a Sunday-school on North avenue, of which Mr. Joshua Levering was superintendent. A few individuals secured a valuable lot of ground and subscribed \$27,000 toward erecting a chapel seating several hundred persons, admirably located on the corner of North avenue and St. Paul street. The chapel is a beautiful structure and intended to conform to a front building in the future. In the meantime, however, Rev. A. C. Dixon was called to the pastorate, and on October 10, 1882, a church was organized. Brother Dixon's popularity was so great that it became necessary to build a temporary structure on the front lot to contain the increased attendance. The church increased and a great impetus was given to our cause in this city and State. In 1891, Brother Dixon was called to a much larger field of action in Brooklyn, N. Y., and was succeeded by Rev. Chas. A. Fulton,

The RIVERSIDE CHURCH is the outgrowth of a mission carried on by the members of Lee Street Church. Pastor Immanuel Baptist Church. It was organized in 1884, Rev. W. J. Nicoll being first pastor. Afterwards Revs. Edward C. Allard and Chas. H. Merryman filled the place worthily. Lately Rev. F. B. LaBarrer has taken charge.



SCOTT STREET BAPTIST CHURCH.



GERMAN BAPTIST CHURCH.



WAVERLY BAPTIST CHURCH.



RIVERSIDE BAPTIST CHURCH.

The FULTON AVENUE CHURCH sprang with fifty-five members from the arms of a faithful mother at Franklin Square. But nearly all of these members had been toiling for years in a mission Sunday-school among neglected people, first in a private house on Washington road, then in rooms on Pratt street, and later in a chapel on the corner of Baltimore street and Fulton avenue. Earnest work for Christ will always



REV. HOWARD WAYNE SMITH.

Pastor Fulton Ave. Baptist Ch.

bring fruit, and in October, 1883, this band of workers determined to organize for more efficient service. For five months they moved on carefully, and then called Rev. A. C. Barron from Virginia to lead their enterprise. He came, filled with the Spirit, and for eleven years labored in the lines where God has cast our lot, and only left recently when the demands for evangelistic labor in the fields beyond became too urgent to deny. During brother Barron's pastorate, and largely by his influence, the Baptist churches of the city generously contributed a great proportion of the money necessary to build the house of worship occupied since 180) by this church. Rev. Howard Wayne Smith has recently assumed charge of this body.

GRACE CHURCH.—Nearly all our churches have been originated from what we call "City Mission," or "Mission Sunday-school" efforts. Grace church is the result of this kind of work by members of High street and Eutaw Place.

and is the climax of three namely, Aisquith street, It has had faithful workers of existence. Rev. Mark S. Read, Rev. Charles D.

and the present pastor, Rev. J. C. Davidson. During on corner Preston and Caroline streets, was built BRANTLY CHURCH, one of the youngest, now

on her rolls, and is the direct growth of "mission Society" bought an old chapel on Pierce street, with 28 scholars. It flourished wonderfully, and in Pierce streets was secured at a cost of \$3,000, by the and where the plan of a new church was decided organized in 1886, and named in honor of the recently ates confidence and confidence bravery; and so, with achievement of greater things. They secured Rev. measures for "going forward" and not for lying idle, the cost of a grand church edifice, which they built been a grand stimulus to the denomination. Every branch of Christian work finds its helpers in Brantly, every cause of humanity receives



REV. ALFRED HARRIS. Waverly, Md.

church organizations — Orient and Eager street. under its different phases M. Watkinson, Rev. W. Parker, Rev. J. B. English

REV. I. MILNOR WILBUR.

Pastor North Ave. Baptist Ch.

brother English's term the present house of worship, with the aid of the Church Extension Society. leads all our churches in membership, having nearly 1,000 work." Simply stated, the Seventh Church "City Mission near Fremont, in 1864, and begun a Sunday-school there 1880 a larger building on the corner of Schroeder and aid of liberal brethren, to which the school was removed, upon. The interest growing rapidly, a church was finally deceased pastor of the Seventh church. Success gener-God's blessing, the new society rose rapidly to the H. M. Wharton as their pastor, they adopted vigorous Pastor Waverly Baptist Church, and boldly undertook the lease of an expensive lot and and have for two years occupied. Their example has

encouragement and the Gospel is preached by its fearless pastor with no uncertain sound.



FULLER MEMORIAL BAPTIST CHURCH.



FOURTH BAPTIST CHURCH.

SCOTT STREET CHURCH. This interest was established and supported as a mission by the Franklin Square Church until 1891, when the bulk of its constituent members took letters from that church, and called Rev. Harry W. Kemp to be their pastor. The work is still essentially "mission," and is prospering. Brother Kemp is an earnest preacher and active pastor.

There have been begun within several years new interests at Arlington, Calverton, Curtis Bay, Towson, Locust Point and other city and suburban localities, all tending to increased efforts for the spread of the Gospel and showing that our people are awaking to their responsibility. The Church Extension Society has done a great work in this direction and is proposing to enlarge its operations as rapidly

as favorable opportunity may open.

Not only has this Society assisted in the erection of many buildings for white Baptists, but it has aided in building a number of churches for the colored population. Many thousands of dollars have been expended in this branch of evangelization, and the colored Baptists of this State are perhaps in a better condition as to good pastors and suitable houses of worship than any other State in the Union. We have not space to enumerate them in detail, but the harmony that has existed between the Maryland Union Association and its colored churches has had a very healthful effect in encouraging and educating thousands of the race.



REV. HENRY W. KEMP.
Pastor Scott St. Baptist Church.



REV. J. J. WICKER.

Pastor Hampden Baptist Church,
Hampden, Md.



REV. F. B. LA BARRER.
Pastor Riverside Baptist Church.



REV. W. E. ROBERTSON.

Pastor Calvary Baptist Church,
Towson, Md.



REV. Wm. RITZMAN.
Pastor German Baptist Church.



FRANKLIN SQUARE BAPTIST CHURCH.



GRACE BAPTIST CHURCH.

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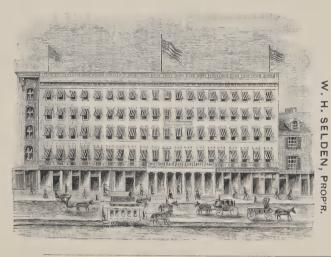
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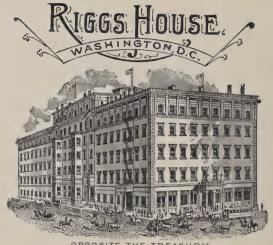
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